Legominism

by

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Table of Contents

M2041 1

M2179 2

M2189 4

M2090 5

M2117 7

M2469 8

M389 9

M359 11

M463 13

M1719 17

M2041 28

M1688 31

M2491 34

M1506 36

M1701 40

M1233 44

M2552 45

Legominism

M2041

We talked enough about Work, about attempts, about the attitude, about your particular state, motivations for yourself in your daily life. And remember it tomorrow and the day after. Bring it back to your mind. If you want, at such times, to sit quiet and consider and reconsider, to see that perhaps you remember certain things, again and again, about the seriousness of your life as you have to live it many times, now, because it's so automatic—that you could introduce what I call this **Legominism** within yourself.

A **Legominism**, for a person is a little indication of what is harmony. Because his ordinary life is so completely out of balance, and many times it's so uncontrolled. If you have a nightmare, at least it can disturb your sleep. If you have daydreams, I hope that you wake up with the wish to make the dream a reality for yourself in your day—in the day, when you are alive and then there is light.

M2179

There is a little story about Gurdjieff talking to a small group of some people in which he mentions a cow. Early in the morning a couple of cows, or maybe a herd, leave a stable and they spend the day out in the pasture and during the day the farmer paints the doors of the barn a different kind of color, and so when finally the cows are driven home again in the evening, there they come in front of the barn and face it and they are surprised. They don't know if it is their barn. Of course it is. It's a little different aspect,

Many times I've suggested that that what is tradition or customary, you have to change it, your own habits--the way you are living—just introduction of a little bit of what we call an 'otherwise'—that what becomes the knowledge of a **Legominism**, that gradually certain things are introduced which then you say, will make you sit up and take notice, and question yourself, "Is this me experiencing that what was old hat for me for sometime and at the present time is poured into a new form and still it is the same elixir of gold that I wish to have for my life?" Changing the condition of your surrounding of that what you are living with, like furniture, and putting it in different places, taking down the curtains and sometimes hanging them up; changing your clothes every once in a while; making different kinds of movements with your body, unexperienced before which then can remind you of the principle of your life, your Self, so that then because of that, there is something else introduced—I call it a **Legominism**,—intentionally created by yourself for the purpose but not experienced as yet until you face it and then in the experience you constantly are reminded because a little more friction is added to that what is an ordinary condition of sleep, and that kind of friction will make you dream more and more about the potentiality of Working on yourself, so that when you do Wake up there is still a memory of something in you that says, "Now what will I do with my life because I've had a different viewpoint of it."

It is that necessity of changing certain things around so that then because of it, you are reminded of the possibility of the principle of Work. You see, we are here at the Barn. We work and the emphasis is on physical work. The background is always talk and discussions about Work on Oneself. Meetings are always having in mind to talk about one's attempts of the reality of the truth of that what is necessary to understand oneself for whatever one is, and the acceptance of that, what you might say, happens to be; and the realization of that acceptance which will then lead to the accumulation of data which are then to be accepted as such without any further criticism but having

an absolute value on the scale of the cosmos. And it is with that in mind that I constantly try to think of what are we doing to Work; what are we doing to the ideas of Gurdjieff? What do we do in order to live up to our obligation of having started certain things—and to wish to maintain it, and in that respect I just want to warn you because you need help. You are not as yet free from your own interpretations You are not as yet free, to have within yourself a principle that guides you. When you are left alone; when you have a responsibility, it sometimes is too much for you. You start to put a little water in the wine. You start to disintegrate. You start to forget, because there is no supervision of your Conscience, not sufficient as yet to tell you straight that you are on the wrong road or you do the wrong thing. And I must look at this as a growth of a group. Because I hate to see that after sometime you may have a tremendous quantity of people but not enough quality even to sustain the poor attempts on the part of those people who are really devoted and are in their efforts thwarted because of the influence of superficiality.

I look at it as if we have to change certain things and then the question is, what will we change? And how will we do it? And how can I make you understand the perfectly good reason for such a change? Perhaps I can explain that to you.

M2189

In times of prayer, there's very little that has to go to the outside world. In times of wishing to eat bread and water, there's no particular desire to be anything else but just simple as a simple man. If I walk, I can slow down and in that way indicate that there is energy available for the wish to slow down for a certain purpose, so that then I will have more chance in my activity to have something exist which can match the slowness of my activity. In such things, I can sit in a chair, I can move my leg and my foot, or change my hands and do this or do that - all of that as an activity of my body, can, at a certain time when I happen to think about it, bring about this desire of something existing that becomes Aware of my movements of my hands like this.

I have within my power of an unconscious state of thoughts and feelings, a tremendous possibility by just changing certain things a little bit. And when Gurdjieff talks about **Legominism**, he means the introduction of an 'otherwise' of some kind into my daily activity. And because of that I'm reminded. And then I know that at that time of course I can say things a little slower. I can take a breath, two of them, before I say anything. I can turn around to someone and look at them; at the same time, something in me can be Aware of me. I can be even present to myself when someone else is talking to me and flying off the handle, if I become a little stronger regarding that wish that something else could be present at that time. But, as I say, I don't have to start with that.

I have thousands of opportunities during the day to be able to be simple and then, at such a time, to try to Wake up, to try to make something that is there so that then there is an Awareness instead of just a halfway alertness or even an unconscious state of just continuing to live.

I don't say it is simple. It is a simple condition in which it can take place. The attempt is still difficult because the attempt is all the time against the condition of unconsciousness. And for that, sometimes, one has to have such a wish of a realization, saying: I don't want to be unconscious all the time. I cannot stand it because that is not the aim or the purpose of my life. If I wish to become a man, then I don't want to be asleep. And then there is a chance I Wake up a little. I open my eyelids just a little. But a little bit of light comes in. When that comes in, I say, "Ah, thank you, God. You have heard me."

Mr. Nyland: Larry, do you know what went through my mind when I listened to you. I will tell you quite honestly. Are you aware or do you notice how you speak? You always say 'and' and then you say something. "And" and then you say something. Do you know that?

Larry: No.

Mr. Nyland: You have never heard it? Try it. Go ahead because it's a habit. You will do it again. So, whatever the cause is, see if you can eliminate it.

Larry: Robert gave me a task 'and' . . .

Mr. Nyland: Larry. I hope you don't mind if I draw attention to little habits, they are very small. You are not the only one that has them. Thank God everybody has them, only many times they don't know them, and when it is brought to their attention sometimes they question it until they actually are made attentive, and then it becomes obvious. And it is a very good idea to see what one is, how one behaves as an unconscious human being, and particularly when it comes to habits because they are so unconscious, there is not even any kind of a mind there. And it just happens. And in order to get an illustration of what one really is when he uses the word mechanical or automatic is first to see how habitual I am, or how often I use certain terminology, or words in a certain (intonation), or how many times there's a kind of machine that I cannot get away from, or whenever I speak that there must be emphasis on a certain word and that it definitely, it is not me.

So for that it is excellent if that can be brought to your notice and then see if it can remind you. Immediately when you recognize it you may want to change your speed of talking or if you change your speed of talking first, you might even overcome it. So whichever way you want to do that now, to make that change, which is for the sake of reminding you of the Law of Objectivity. I will add to that a little bit. If when you catch yourself in a habitual way afterwards thinking about it, and remembering it, then, you say to yourself the word - **Legominism**. That's all you have to say. It means that certain things which have come in are already so completely unconscious that it has become a habit, and the stopping of that what I now wish to do would be like a **Legominism**, that is an 'otherwise' as Gurdjieff calls it, a difference from usual behavior. And it is by means of **Legominism** that Work is communicated. And

it helps me in using it that I am reminded each time when this habit comes up I associate it with Work.

Excuse me if this is just a little side issue but I believe it could be very helpful.

Larry: I think it could, thank you.

So now we return again to that what we really talked about. How do you get up in the morning and what do you expect of the day? What do you want to create for yourself to remind you? Even if you don't have a hairy shirt, can you make it in some way or other? Sometimes I say a towel, sometimes certain things that are different from the evening before which you have intentionally changed, and you discover the next day that you put certain things in a certain way in accordance with a law. The changing over of that what is usual into unusual is the creation of a **Legominism**, which early in the morning you discover. With the **Legominism**, discovery is associated the name of the Lord. With that you start your day because you are reminded about your life force, your Magnetic Center, your wish to live during the day in time-duration and at the same time eating time up by means of Work on yourself. That process, if understood, gives a coloration to your totality of your personality. The color depends on the state in which you are when you wake up. You may sometimes go through all the colors of the rainbow and it would be quite useful to see during the day how many of the white ray possibilities, as component parts, you could go through.

But don't ever forget that whichever color you are in, it is part of the white ray and all you have to do is to turn around. First you look at the past, then you look at the future. Then you look at your feet as the present. If, in a spectrum you are, let's say, at the color green, you first look to the left, you see the red. You turn around hundred and eighty degrees, you see blue and ultraviolet. Then you realize where you are - on green. You telescope this spectrum in one and the green becomes white.

Use little symbols like that for your daily prayer. When you can get up and you can remember, you can save the day. It is like that with a day. It is like that with a birthday. It is all the time the possibility to be with oneself - not to forget overcoming obstacles, whatever the conditions may be. You use them because they are given to you for a purpose of overcoming and extracting from it. I said not so long ago 'the elixir of life' that is, the quintessence of an essential existence.

So, maybe we drink to Gurdjieff. Try to remember yourself when you drink.

We've talked about it before, and again and again and again, begin with very small things. Meet with people who you react to unfavorably. You ask them time again to meet you again and again, to expose yourself to the same thing. Certain thoughts which occur to you, to which you have reacted in the past and maybe which you avoid now, you make them so that then you come under the influence again. Or whatever the impressions are that reach your brain, or the thoughts which you have about yourself which may produce it, all of that, repeat it. I've said sometimes, say a certain thing twice-twice. First unconsciously, the second with an attempt to be conscious about it, but what is most important now, first un-conscientiously, and for the second time real conscientious, because on your Conscience your wish is going to be based.

Again I say start with very small things within your own domain. Don't be too dependent on others unless they are really friends who understand you and want to be a friend for your sake. But I think there are hundreds of things within your own behavior during the day that you can see and you must introduce a little different element of yourself, meeting them with a **Legominism** in your hand. I carry with me an 'otherwise' in some way or other to introduce it at the proper time so that then the result will be different.

And the third effect is that it helps me to free the Do from the Do of my physical body. The meaning of that is that I become, on account of this, in such a state that I start to realize that what is my bondage, what is my materiality in a physical way, what is it that keeps me from being complete, what it is why I cannot be as much of a unit as I would like to be, even if I start out by being one and. a half, I can, at times, unite that what I have and create a semblance of unity. And it is this entity, that kind of fusion which gives the possibility of further fulfillment, provided I continue with Work in that direction. And, at the name tine, it furnishes me with a thermometer of what is required for Work; and how do I know when I work, how do I know when I fight this mechanicality, how do I know when I change it into a non-mechanical existence, and how do I know when I become Conscious or when I am Aware or when I am acting instead of reacting.

So, therefore, the Si-Do of the physical body, this question of being bound, particularly by my habits, the things that take place without my knowledge. I now introduce into that a little bit of an intellectual quality. And I start to see what I am; how I am in my habitual behavior by trying to introduce something, let's call it, common sense, to make my habitual behavior just a little different from habitual, not too much, not the opposite, but a little change. Gurdjieff calls it the 'otherwise'. There are many chapters, as it were, devoted to a description of a **Legominism**. A **Legominism** for myself means that on account of Work, I introduce into my Work something a little different, unexpected, a little bit of something which does not belong but which, because of this presence, and put in there by myself for the sake of Waking up, will help me to cause friction. It is this friction that I am after. It is this hairy shirt that I wear in order to be reminded to Work. It is that what I wish to introduce of certain things that are a little uneasy and will make me stir in my waking sleep and also will help me to accept the things as they are but starting to believe in the possibility that they could be different.

And that, after all, I may be entirely wrong in the idea I have of myself. These are the beginnings of a kind of experience when one knows a little bit about Work on oneself and starts to try to put to practice a few fundamental suggestions.Because of this, I have to try to become Aware of myself as I am, particularly regarding my physical body. The reason why I take the physical body is, there is more reason than one, but it is an obvious one because the physical body is in its own so-called mechanicality, practically perfect as a mechanical being, as a mechanical entity. My feelings are not as mechanical as

yet and they are not as yet habitual. And my thought process is really not habitual at all. It is just chaotic. It is associative. And it has not as yet any particular (- - -) because it is not developed enough. My body is developed. It has all the opportunities for showing its mechanicality in its habitual forms of behavior. And therefore, when I say, “I try to become Aware of myself.” I mean by that I try to become present to the behavior forms of my physical body.

And I now start to distinguish between the different forms of such manifestations. And I say, “There is my walking. There is a tension that I have in my muscles. There is a certain expression on my face. There are gestures. There are postures. There is a tone of voice. There is a breathing. There is a certain blood circulation.” All of that belongs to my physical body and I would like to become Aware. That is, I would like to see it. I would like to become as if I am a bystander interested in that what happens, and make statements about it. “This is this; this is that.” And it is not that I want to see it in order to improve it. It is not that I want to see it because I am sick and I would like to get well. It is not because I have a feeling that I am so tremendously healthy and I enjoy it. Everything that has to do with my feeling regarding my body, I must try to exclude if I would like to become Objective. And the reason for this Objectivity, is that at the present time, I am not Objective and I do not have an instrument which is pure. That is, that what observes me now is not pure.

Suzanne Smith: My efforts to work, by and large, follow the same pattern which is very restricted and habitual. And this pattern is: I will get a thought and a wish to try to see myself and I will have a few seconds, certainly not a minute, where I am Aware of myself. But then what happens is that in this Awareness I become Aware of tensions some where and I very much want to relax those tensions. And then it becomes where my attention goes and I fall asleep. Now a few times I have realized this was happening and then I have tried to separate even that from that which wants to relax. This is hooked up with what you said last Wednesday about not being critical. But I am critical so it seems to me I have to separate from that rather than try not to be.

Mr. Nyland: Give your attention something to do in an ordinary form of behavior like walking.

Suzanne: Yes, I need something like that.

Mr. Nyland : Then while you walk, relax. You see, your attention is then in the right direction and there will be less energy going into either a criticalness or even into the wish that it will pass, the tensions. the tension will disappear because there is a certain amount of wish to be awake to the fact that you are walking, and your body is engaged in something.
Suzanne: But what happens if I try to relax, the wish becomes to try to relax.

Mr. Nyland: When you sit, you will fall asleep. When you keep on walking you will not fall asleep. That is why I say you make your body help you not to fall asleep by giving it an activity.

Suzanne: But I am talking about activity too.

Mr. Nyland: But how do you fall asleep then?

Suzanne: Because I become very concerned with relaxing.

Mr. Nyland: How can that be? Your relaxation is linked up with wanting to be Awake. . .

Susanne: Yes, but I lose the wanting to be Awake in the effort to relax.

Mr. Nyland: Then you bring your wanting to be Awake back.

Suzanne: Yes, but I don't. This is the problem.

Mr. Nyland: Then you have a little piece of paper. Then you walk up and down which is an idiotic thing to do in a room. There is no reason for it. And still, you find yourself walking. You will be reminded you do it for a purpose. When one stands on ones head, you do not forget the reason why you want to stand on your head. This is the difference and the activity. One has to be more filled with the possibility of what Gurdjieff calls a **Legominism**. It is just exactly this 'otherwise' that will help you not to fall asleep. I simply relax and connect it up with a wish to detense, I have nothing with which I can hold on to the relaxation. But if I relax and at the same time walk for no possible reason in the world, than only that that is linked up with being Awake, then when I walk and I want to relax and there is a tendency to fall asleep, there is a possibility that my walking will remind me of the aim to be Awake.

It is a matter of cleverness. If I know that I will fall in the water, I will not go there. You see, if I know, by experience, that when I relax and I fall asleep because I want to detense and that is my concern, I do not do it any more. I will sit on pins and needles, or I will relax with holding my hands like this and the rest of my body relaxes. Undoubtedly this is an unnatural pose. Something in me has to remind me. This is common sense. I can sit with my hands in my hair and rub it all the time and relax, but, you see, I first have to want to remain Awake. This wish has to be there. And very often that wish is not there.

M463

Do you read Beelzebub, even three pages a day, any place? And do you think about it and see it? And are you again and again, and I hope you are, struck with the tremendous wisdom that is in that book? And it did not get there just by an easy sleight of hand method of living. Gurdjieff paid for that. He worked for that. He worked for the possibility of not having it misunderstood. He implanted in the book a **Legominism**. And it is up to us to find it because only by means of that what is introduced as something that is a little different, will it be possible to communicate from one generation to another. If that is not understood, everything that we have read and even that we have tried to practice is going to go through the wall. And if we want to live in our lives the possibility of making really the actuality of representing Consciousness and Conscience, and that our life has become alive because of that, then we also have to understand what is in this book as **Legominism**.

What is this 'otherwise' that he talks about? What is the possibility that we will not go astray, that we will not allow it, and that we will continue to talk exactly in a language which is required by work and not to go over and not fall into the trap of a personal interpretation but to base it constantly on a digesting in ourselves of our lives so that our lives will start to show that we understand what is meant by being Objective. And, to the extent that we do not show it, to that extant we commit a sin.

If only we could see it, that that remains for us sinful, that perhaps we die in sin but at least that we die with the full knowledge that we want to get out of it and that we want to adhere constantly to the exactness of the ideas and refer constantly to that what Gurdjieff has written in Beelzebub because that is the only thing that we have really that is accurate and more or less reliable and could become for us authentic.

But what do we discover of this **Legominism**? What is it that he introduces? I will only say this one word: The **Legominism** in the book is Objectivity. You measure everything that you read, everything that appeals to you, everything that has appealed to you, whatever it was that in your life finally brought you to the idea of coming to a Tuesday group, whatever it is that is still within you that you may want to try to solve or at least that gives you at certain tines the desire to Work. What is it? It does not matter where it came from. You are now at the point where you have the key of what I call Objectivity; to compare everything that has been said in a certain way, where you compare Swedenborg or Kierkegaard or any of the so-called good writers,

(- - -) calls it mystical poetry. And he mentions a few people. Goethe for one, Emerson for another, Walt Whitman for another, Milton. Such are the people who have something to say. And how do they say it? And what do we read? And then what do we read into it? And perhaps maybe they do not even mean it so that we might become 'plus royaliste que le roi'. But in any event, that there is a possibility for us to try to understand what might be their meaning and then compare it and then finally extract that from it what is food for us because it is based on that what we know by experience to be our own.

This is the seriousness of Work. The seriousness and the obligation that we all have in order to maintain it. And, if we claim that we understand it, if we claim that we think we are on the right road because we eliminate as much as we can from personal interpretation and we try to eliminate thoughts about Work, eliminate feelings about Work, yearnings for Work, all the so-called, I call it, claptrap that is in the way of understanding the question of Being.

To Be; that is to Work. To try to understand what is my Being. And to wish that Being to grow to a different level through its own road of Objectivity, not the road of any of the centers, although the three centers are useful and must be put into service of that one aim: To grow through the line of Objectivity in Being to a different kind of level, planetary level, solar level, whatever you wish and whatever you can reach. And what is again in our way is exactly that what we are and that our emotions are, at the present time, our Being, that what is representing us, our feelings most of the time as represented in whatever we are physically and how we behave.

You must remember that the difficulty is constantly that our emotions provide us with a very well meaning atmosphere. That every jealousy, every anger, every state of joy, every feeling that we have that belongs to us as a personality creates around us an atmosphere of a certain color. And when we try to look at ourselves, it is as if through the Teskooano at Mars, we look at Earth and the Earth is colored and we see ourselves with colored glasses simply because we are surrounded sometimes by such a thick atmosphere that it is impenetrable, that we cannot go through it and then we cannot Work.

But, if we recognize it as something that has a color, as something that is that kind of an atmosphere, even if I am confronted with a wall, when I can say, "That is a wall", I am already a great deal more advanced than someone who does not even suspect that there is a wall. This planetary level around us, it is as if, from the real level of the planets, it has come down to Earth to protect the Earth and to keep it in the place where it is. And we furnish, with our emotions, that kind of energy that crystallizes out and that protective coat

which has to be penetrated by something that comes from the Sun. Only that kind of quality, that kind of Objectivity can penetrate this emotional prevention, this emotional coat and perhaps clear it up; at least can penetrate it at times and then realize what it has gone through.

It is exactly the same as the trip of Beelzebub from Tibet to India. I have said that the book has many interpretations and one can understand certain things a little bit better if you look at the descents, I said that last time, as different centers; and the Himalayas, the difficulty in crossing the mountains, the monastery and going to India means the overbridging of the difficulty at Fa.

That is why it is lonesome. That is why it is extremely difficult. That is why we leave back of us everything that has existed and we set out sometimes all by ourselves and sometimes with the aid of a little bit of a group and a little bit of understanding from someone. And, every once in a while, maybe a look on a face of someone else or an expression in the eyes of that kind of knowledge: Yes, I know what you suffer. Then we can be of help to each other and then we really can continue to Work. Then as a group we deserve the name of being a group; just a little conglomeration of a few people having a certain aim in mind which at the time when they meet they focus all on one aim. Then it is as if it, I say, above us.

You remember an exercise I have once about the different kind of religions which can be helpful at certain times when one is very quiet and relaxed and where the four extremities of a person represent the four different kinds of religion. Maybe you remember. And then, at that time, in sensing, one draws from any one of such religions whatever one knows about them. And then, extracting that form of food, digests it within oneself after having completed the cycle of one, two, three, and four by taking in a deep breath and distributing that material over the totality of one's body.

It is the same with an atmosphere or like a cloud that is above us now if you wish. This is the real solidarity, the real understanding of, we are human. We, all of us, are automatic, all of us are machines, all of us in our forms of behavior are like anyone else. And that understanding, that I can see in someone that what I am, that I know that they, when they strive, are striving like I strive. And, if they do not, that at least I understand what their difficulty is because I know my own difficulties even if at times I have a possibility of Working. That only on that kind of a basis one says, "Here you are, here I am, here we are and now let a Work." Then that

kind of stimulus could really, I say, take place. It could be exchanged and it could be drawn from something that all of us help to maintain.

M1719

Work has a very definite aim which does not belong to this Earth. And if a person wants to listen to this kind of Work, he has to have a little bit of that part of Heaven in him with which he then can start to understand that that what we talk about is growth and away from the Earth. And, of course, that is the meaning when it says in the Bible, "Seek ye the kingdom of Heaven, first." And that all little things like falling in love with each other will be settled, and that the anger will disappear, and the ignorance will gradually change into wisdom. And when one consider now that as the standpoint where Work belongs, then it is very necessary that whenever you listen that you eliminate, as much as you possibly can, all the different things of ordinary life. And, of course, you cannot because you carry it with you and it is pack and parcel of you. And you must carry it, because that is exactly the difficulty you're in, and perhaps even because of that you come. Whenever I start to emphasize the difficulties in a person's life, you will become identified with it. When I emphasize the necessity of seeing God, you will consider it too far removed from that where you now have to live, and you all the time have to make a bridge between that which bridges you and which then at times can function in an ordinary sense and be involved in it and identified with it. And at other times again it has to be in relation to that what is a higher form of being. And that the requirement in listening is that at that time both are there in you. This is the requirement of an audience. This I call openness, because in that openness there is a chance that subjectivity and Objectivity will actually nod to each other and recognize each other for whatever they are worth.

It is easier for Objectivity to recognize that what is known. It is very difficult for what is known to look up to that what is higher. But there is a relationship because there is a changeover from one into the other and without ever having the knowledge of understanding either one or the other, there is always the knowledge of an awareness of both existing. But what about those who teach or talk, the kind of words, the way it has to be said in all truthfulness so that there is no wishy-washy description of self-remembering, or what is meant by being reminded to remember oneself, or little descriptions about 'I' or the meaning of the presence of God with you. The language, in other words, has to be very clear, and you have to know, because there is no use giving an answer today and five years from now changing the answer. One has to know, I would say, once and for all, (that) this is good. We are far removed from that. And therefore what is needed (is) not a compromise, but to restrict oneself to those kind of statements about which one is sure. And the only certainty one has is when one talks from experience.

If one wants to talk a little theoretical, it has to be made very clear that it is theoretical. So in the first place, experience that what is one's life. And a description of events as one has experienced it - that is, of course, right for a certain person when he talks. It may not be right for someone else who listens, because he is not that person and it may be outside the familiarity of the person who talk with that what is actually experienced by someone else. So there are limitations. At the same time there is also enough covering when he stays in a general way within certain limits of experiences which belong to practically everyone. And that, of course, is sometimes a little difficult not to transgress, and not to become too detailed, and not to assume too much that the other person already does know this or that.

What is so needed, when one talks, is patience. You have to repeat so many times the same thing and one attempts. The attempts that can be made, of course, are to say it a little differently, and perhaps to illustrate it with different examples, but still it is the same thing. And you know how monotonous it becomes for any kind of a teacher who year after year has to teach fundamentals, let's say, of mathematics. How can that be changed, because the mathematics have to be taught? The rules what we call ABC have to be mentioned. It is necessary to talk of different levels of Being. It is necessary to illustrate what is a man as a three centered being. One need not go over into descriptions of the Law of Seven and figure out about the multiplication of that, even when the Law of Seven sometimes appears in Movements, or it is not necessary all the time to talk about **Legominisms**, because **Legominisms** are introduced Consciously. Although sometimes **Legominism** is translated more or less as 'otherwises', it does not mean that anything that is just a little different from the usual lot is a **Legominism**. And by the way, Mrs. Popoff makes a great mistake with that description.

A **Legominism** means that I know that there is a certain form of knowledge which I would like to have continue in the same way. So the knowledge then has to be associated in a certain way which becomes unforgettable, so that that what is knowledge and illustrated by a certain current which flows, that at a certain time intentionally something is introduced which makes that stream change its course slightly, but quite sufficiently to be noticed. And that each time when that happens, there is a question: why? And whenever the answer is given to that 'why', it always must be: because you have to be reminded of Work. And then it changes the idea of doing things a little differently so completely that the **Legominism** becomes identified with that what is needed for illustration of a method of how to Wake up. When that

is connected with each other, then that what is different will then enable a person not to forget Work, and because of that it can be carried on from father to son. I believe it is practically the only method by which this kind of Work can be furthered, can be maintained. And therefore, looking at the different examples I have had - and not seeing in anyone a **Legominism** except (in) Gurdjieff - I now try to think what could be a **Legominism** for us and to what extent then, if you do remember them, will you be reminded of Work.

A **Legominism** cannot be a person, because you're apt to look at a person and describe him because of his personality and all the different characteristics that belong to him. And although you may be quite willing to ascribe certain things that are a little strange or that you always feel, that perhaps it has a certain meaning, but you never can tell, it might mean something else, it will never serve you as a **Legominism** because you will deviate then in describing the person and simply say he was a little strange, and it will not be connected with Work. There are certain evenings we've had which had a **Legominist**ic character; that is, for some there was the possibility of recognizing in a surrounding and in atmosphere, certain ways by which they were affected by which they are thinking about that will remind them of Work.

A **Legominism** is not the question of one's behavior. In order to see a **Legominism** you have to take out of a meeting at certain times certain things that apply to you direct. You have to see what there is in any kind of a discussion or anything that you need. That what applies to you in your life may be at that moment, and that then in your life you change because of that introduction. That would be a **Legominism** in your life, and that would be the result of a meeting or any meeting for that matter as **Legominist**ic I call it, simply to introduce that so that you will have an experience of a different kind.

So again I put it back on you. You have to look for something that in relation to Work you will never forget. So that if you then happen to think, or it comes back to your mind, there is associated the wish to Work, and then it will function as a real 'otherwise' for you, because in looking back on that what you then remember and with which the association of Work took place, your Work then at that time changed the course of your life even slightly - it's quite enough as long as it broke the mechanicality of your behavior, your thought process, or your feeling. Sometimes one plays for that possibility to receive it as an experience. Sometimes one is so engrossed in one's ordinary life, and is so prejudiced about all the different things that already have happened which have been explained in a certain way, so that immediately when you think

about it you already have a word for it, because that is it, and that is finished now.

If one could look at the events of one's life and see at what particular time something new was introduced quite out of the ordinary that perhaps could come in the past of your life a **Legominism** for you. But usually it would not have been associated with the desire for Work. When one follows these kind of talks now for sometime, you will have the chance really to find out at what particular point do you think that that what may even be said or whatever you have taken in could be used by you, as a change in yourself, so that then really there is something worthwhile that has taken place, because your mechanicality extends over your mind and over your feeling. It is not just a little machine that walks around. It is much more than that. It is the way you think, and the way you feel, the way your mind simply functions not only by giving you a word, but completely obliterating any wish to think further about it, even to consider that perhaps you may have been wrong in your thought or whatever it is which you have experienced which you always would explain in a certain way. So that then there might be a chance either that you are all wrong or at least that you could have a better insight into what actually had happened.

If that is related to Work, then at that time you ask God to help you to change your life. But it is then based on your experience of this I think — What happened? — When it is based on your experience it becomes part of you, and it is no longer in the form of a meeting or a book or what you hear. When it is part of you it is your mind and it is your feeling: and that then can start to function a little differently for the sake of having introduced something that might have such a meaning for you that it will change your whole aspect. One should try to find in one's life many moments like that. One should really look first over what is your life so far. How many years? What has happened during that time that even could be described as having a special kind of value? What is it you do remember of certain times of that what took place in your life took a different direction? What was the influence perhaps, or the event, or the particular experience, or the meeting of someone, or that what happened to you read at a certain place and remembered how you sat and then looked, or that what took place maybe on a rock, or whenever you pushed a car out of the mud, or that what happened all of a sudden as a realization, but it has to be connected now with what is the chance for you now to apply at such a time the principles of Work on yourself.

And although I believe that it might have been possible in the past, I will assume that it has happened very seldom and that is why I talk about it,

because you have to start. You cannot leave it to chance. You must not assume that it will come by itself, because it won't. The reason I mention it to you is that simply you have to consider these meetings of a certain value for you. So that it is not just a meeting, or you just come and listen, or perhaps even you just come and are a little affected and then you remember it. But that really during such a meeting or perhaps using that what we talked about has the possibility of influencing you, that then during you odinary life as it takes place, for instance, in this week you try to establish a **Legominism**.

A **Legominism** is for you to be reminded of your life. When it takes place and you actually introduce something as a resolution, and it is in connection with that what you then accept yourself to be, and not wishing primarily to be changed, then the cry in yourself is the wish for understanding. I have no interest in myself whatever I am, if I have understanding, but I keep on having a wish to change, when I simply accumulate knowledge and facts about myself. And that what is given to me by means of the experience is exactly that understanding, because then I know once and for all, and I don't have to think about it again and again, because an understanding means it has become a permanent fact for me.

No further questioning is needed in understanding, because it is based on the experience. I may not be able to explain the experience fully or to see the different motivations that have caused an experience to be, but the fact of the experience is something that I cannot refute anymore, and that what is then understanding, based on that experience, belongs to me and not to anyone else, and in that I find freedom. That's perhaps strange to say, but if you do, could understand, real(ly) understand conditions of life, conditions of yourself, conditions of someone, if the understanding is there, you would know the motivations; and you would also know whatever mechanicality there was still involved, or also in accordance with types whatever prejudices or whatever characteristics there were. And the understanding would help you across the bridge into freedom. One must try to understand also that, because if that is an understanding of an understanding, it will help you actually to want to look for the understanding of all things.

That what is the need of a **Legominism** is to give you, out of the knowledge of an ordinary way of behavior, an understanding of the reason why it happens to be that way and could not be different, and that for that reason you cannot even count on that what perhaps might take place because it won't. But if then there is a wish introduced at the time to make things different, so that from then on with the understanding you have, your behavior can be

different from your previous way of behaving, maybe that will give a chance. And in that there is then the hope that that whatever has been experienced need not repeat itself again, and that at a certain time something by the introduction of this new form of thought that then actually the result will be more what one actually could hope for.

Actually, what it is - Work - in one's life is a **Legominism**. Work is a different way of looking at oneself, not only that I increase my world, and that I add many more facts, but something in myself starts to consider myself, and I find in the consideration, the realization that much of what I have thought about myself is not really truthful enough and it won't pass. That is, it cannot go on further. It will get stuck. It will not pass the examination for an Objective degree. When I wish to Work for myself, I then by means of a method that I know and a creation of an 'I', that as Work becomes a **Legominism** which can change then the course of my unconscious life, and then that what becomes Consciousness is based on unconsciousness, but the direction is not towards me. The direction is towards God.

Prayer is a **Legominism**, if it is done with three centers. God if he comes to, present to your actions, is a **Legominism**. There are all different ways by which one can actually experience this, but there has to be connected a changeover from one state to another (- - -) entirely different in character. The differences in character that I try (to) explain every once in awhile as a result of fusion to that which are components go over into an entity. It does not mean that immediately that entity has forgotten the components, and it does not mean either that the components just by wishing, can fuse. There's a long process that is really necessary. I've explained it every once in a while (that) physically, that when a solid changes over into a liquid that the temperature at which it happens remains constant. We call it melting point, and that during that period of the changeover from solidity into liquidity, the temperature being the same, all the heat that's applied for that process goes over into that kind of a change. There is a certain quantity of heat which is necessary for that process, for each process, for each form of matter, for each element, for each combination of different kinds of add-ants (- - -) together, whenever there is a new formation of any kind, a certain quantity of energy is needed for the formation of that. We call it 'exothermic' or 'endothermic' reactions, but they are related and the interesting thing is they stay at that place of the same temperature until everything is really changed over. That what is meant by this staying of the temperature at the place is the verticalness of the step. The temperature changes on the horizontal step.

Judging by all this kind of noise and motion, I think really that you are very tense, and I think you ought to try to be much more relaxed. Tenseness grows on you as you try to listen and it becomes unnoticed until this little alarm that goes off; you think then that you have a chance to relax your muscles and probably, of course, you do. And it is a pity because muscles of that type do require very much energy.

The upper level of a step is a temperature change in which approaching the new step, the temperature increases. One gets closer to the possibility of fusion that what goes up vertically is in distance compared to the step zero. One does not continue in the same direction. By going up there is no distance in temperature. One does not go any further in temperature, but one makes a change in quantity of heat. Until the height of the step has been reached and then you might say the temperature starts again on the new step. This time the temperature belongs to the liquid. The previous step belonged to what was solid. The outgoing line is a line of fusion. That's a line of transition. It is a whole field sometimes in the development of a man. It is the period in which, when he Works, that what has to grow up starts to grow and all during the process of further formation of the finishing up of his Kesdjanian body and the beginning of the Soul in the direction of further of development as an octave - all that belongs to a fusion process, gradually the adaptation of a man of going over from unconscious to Consciousness; or the going over from an ordinary kind of a little Conscience into a full-growness of an emotional state.

Sometimes it is interrupted, and a man cannot finish. You will have to finish sometime. When it is not interrupted, it is also possible that towards the end of the formation of the Soul, the man is already partly taken out of this world and that the fusion process has a momentum which then can be left to itself, because the quantity of energy that has been supplied is already enough for the fulfillment completely of going over from solid to liquid. That takes place for a man when the Soul is developed past the Fa of that octave and the Sol La Si is going on a momentum. The changeover for a man when he has these three bodies fully complete is simply that then the Si-Do of each octave starts to fuse. That is, the end of one's life as expressed in any one of the three bodies indicates that the freedom is at hand. This is what forms first the connection between the Si-Do's.

The freedom from Physical body is, of course, is obvious, but also what is the Si-Do of Kesdjan. One must understand how that energy has been made available for the formation of one's Soul and therefore that in itself is also free,

that what takes place at the Si-Do of Soul is the accumulation of total energy for man during his Conscious life and his unconscious existence with which he arrives in front of His Endlessness although it is not His Endlessness as yet, but it is the ambassador. It is an arch-angel he needs (meets?) at that time and they question him: how much energy is there still available? And the question that is really paramount is: how much wish is there in you to continue to live? When one starts to consider these questions as a result of one's life, one telescopes one's life into one, and that then that what becomes the point is the new starting point in any kind of a direction of Consciousness guided by that what is Conscience and propelled by that what is Conscience.

This is what I mean that when one listens to a meeting in the right way, each meeting can become for yourself a **Legominism**. And maybe you will remember every once in a while by saying, "Oh, yes, we talked about this, or we talked about that, or that happened to be the memorial day of Gurdjieff, or that was something; oh, yes, I remember." But if you at such a time take such experience as you have had, let's say, during today, and you link it up now with Work so that then it becomes completely associated, and whenever the thought of the experience in your life appears, that then you remember the evening in which you made that kind of a fusion. When it is fused it is possible for you to extricate yourself completely out of an unconscious existence with all the ramifications that belong to it, and all the different ways by which it has been expressed, and what perhaps has given you some prejudices. But in any event, that kind of a freedom will enable you to lead a different life.

This is the advice I would give, that when you look at your life as you know it and whenever you might even feel very sorry and whenever it looks as if you have gone through the valley of death and you would not know what to do, that a general state of confusion has entered and that you cannot turn around anymore, because you have gone too far and you don't see any light as yet to see the other shore, and you have to keep on rowing. That then at such a time you can remember that there is still Work, also in the middle of the stream is Work. It is not only at one shore, and it is not only when you arrive at the other. It is with you all the time, and at any one time that any kind of an experience happens and whenever there might be a state of despair that even that might be associated with this wish to pray to God for the possibility of seeing yourself, of honestly seeing that what you are as a personality and to see it as detachedly as you possibly could make it. The more detachment, the more you will go up the vertical line, the more the fusion can take place; also, I would say the shorter the period can be. And if this now could become like looking forward to a meeting to see what you can extract for yourself that you

can keep, because it may then be baaed on an experience of something being said in a certain way and then maybe that openness, so that you must be, you could retain it, and then Work will become a living art for you.

What is really needed is if one wants to continue with this Work, if one wants to be in such a way that one can continue even by oneself, that one is no longer in need of having a Bam, that it is not necessary anymore to be reminded by someone, by your friends, or by a telephone call, that each day there is this **Legominism** staring you in the face and telling you, "Remember, there was something that took place;" sometimes it says, "many thousand years ago when time was nothing and it might take place again when Infinity enters into your fusion process."

All these things can take place in a very simple little meeting in a very definite willingness in an attempt that you make; that at certain times you say, "But, my God, this I must remember because it will serve me." But you see, the reason why it will serve you is because you ask God first. You find out first if it is really right that that what you now suffer should be stopped. You want to know, for a Soul, once and for all, that that what has been suffered has been exhausted and has finished its suffering within you; and from now on it may not be necessary anymore, and maybe you don't know, and maybe you will not find out until you go on, and you try to live in accordance with that, and maybe the rest is not over as yet, and maybe a few pages still have to be studied very carefully. The final answer will only come at death. What I mean by death now: this kind of freedom, because it is not physical death, and it is neither emotional, and it is neither intellectual. It is a thousand and one deaths of a man during a day. It is when he knows at times (that) it is just as well if he would not exist, that things would continue to go on, that that what he cared for would be cared for by someone else, so that it is not necessary for him even to fulfill that particular part of his unconscious existence. And a man already at that time can die because that kind of a freedom almost I would say is nothing new to him, because he knows it already from beginning to end, because he knows his life from beginning to end.

His life in unconsciousness he should know from beginning to end, because that what is the new form of life he should know as beginning and unending, because that's the concept of Consciousness; that everything that now determines limitations then is completely dismissed, because there is no particular reason even to think about it even anymore. How can one make a meeting memorable? How can one really let such things penetrate to within a depth where you actually could understand them? How is it you will allow, if you possibly can, your superficiality to disappear? How is it that you want to

be open as a real wish, because if you want a real solution you must have a real wish. And if that isn't there, the solution will only be superficial. And superficiality in any kind of a wish like that simply means it will come back again in the same kind of a form practically, because you have not experienced the solution as yet.

You have looked at it, and you probably have felt it also, but it has not done as yet what it should do; that is, as it were, eat you up. You should be, at such a time, be destroyed because that what is there then to be destroyed, that what will stay will be your life and one should not have that kind of a fear of losing your life. You will not die that way, and never will you die premature. You will die when that time of yours, of course, is up. And in the meantime one Works and one Works with **Legominisms** and one Works with each other and one Works by trying to understand more and more the meaning of what is this process, what is this 'I', what could my Magnetic Center tell me about it, how can I bring it to the foreground, so that really there is the possibility of giving a talk in my Conscience and I will let each part of me attend. My Conscience may be like a lecture hall and for a very special evening we have invited Magnetic Center to appear and tell us a little bit about Life. And all the parts of the body flock to the lecture hall at that time, because nothing will stop them, because that what we talked about, that is important.

You see, sometimes that is the kind of a meeting I believe that will help, when there is really a wish that you want to take something, that you know that you need something and you look for it. And I hope then that you can be open enough to find something that has an appeal and that you then, in taking, will actually be able to eat. Either you eat or it eats you. There is no other way. Either you eat your unconscious life or it will eat you completely; and the same is true, either you eat God or He eats you.

If one wishes to be submerged with Infinity, one has to understand that that what I am is infinite. If I know that Life, as I say every once in a while, is eternal and unending, that it has no beginning, but I only become unconscious of the fact of my words and I'm still unconscious of the fact of my death, but when I become Conscious of the Eternity of my Life, there is no further question about beginning or end. And then I just live when I can live in life, in just living, when I can take the experiences, as I have to live them, in such a way that I say, "It is all right, my Lord, I will take all of this, maybe you don't send it to me, but I will take it just the same, because I experience it." When I experience in such a manner that that what I wish to experience I experience whole-heartedly, then I already introduce a **Legominism** because many times I

don't want to experience what I have to experience, but when I go along with it and even go out towards it and welcome it, then it becomes for me the opportunity which, in entering into me, is used for the conversion of all forms of energy, all the energies represented in all the little cells of the body. All of that as life when it is changed at the time of death, that Life will remain. When it is not changed, that Life is connected with God Himself direct without any trace, what Gurdjieff calls the 'nether regions' - it means neither here nor there, but everywhere.

When I become, if I can, Conscious and Conscientious, the totality of all Life within me is already connected. And it is then that that which, I said a little while ago, wished to know more about the reality of my life, would go any length of time, any length of distance and space to hear (what) Magnetic Center tells about his own youth.

Of course, I believe you have to think more. I think you have to live more with these ideas. I think you have to take off time. I think you have to stop your time a little oftener. I think you have to allow it the time, sometimes, to be slowed down in order to catch up with the development] of your Conscious Life. I think we are very much in a hurry to die.

Goodnight.

M2041

The question of a task comes up. Every once in a while I feel: Why really a task? You see, if I set my mind in such a way that I think I need a task, then when I have the thought about the task, I really don't need the task anymore. And I would like to give this kind of a task, if you want to call it that way when you happen to think about the necessity of a task, or in your peregrinations, wherever you go you think about Work, you think about the necessity to use a task for that kind of a purpose to remind you. The thought about the task should be quite sufficient, and then the task is not to have a task, but to Work in its place so that whenever you then think that perhaps you should have had a task, that exactly the same result is reached.

Because, after all, what is a task for? To remind you. A task never is to do the task for the sake of the task. It's only to have something a little unusual that perhaps can remind you, maybe even could create a little friction, but in general it is something if possible unnatural, or it has to do with the breaking up of a habitual way of thinking, doing, or feeling, or to introduce a certain element which one can become ... which one can call a '**Legominism**,' as it were: a so-called 'otherwise' that is different from the usual form of behavior, the introduction of something that will call attention to yourself, for some reason or other related to the possibility of Work on yourself.

And it is this kind of **Legominism**, which is always a little different from the usual way, that because of its unusualness ... and it may be colored still, as a question of a natural behavior which does not belong, or it may even be a form of behavior in which you consider yourself not belonging to nature as a whole but in which you want to introduce something of a different kind of a nature which we call 'spiritual' or of a 'higher' kind, or belonging to your emotional state in which then simply your behavior becomes colored in a different way. And the accent of behavior itself is many times not any more on your physical body—that is, the manifestation itself—but it could be translated or transferred into an attempt for something that you introduce out-of-the-way or different, or not natural, or sometimes if it is real and very serious, something that is more like Heaven or, in any event, something that can call attention to yourself the way you are and the introduction of something that you wish to be there and which is not there usually.

How often now one wants to Work when the thought or the feeling comes, depends a great deal on the condition in which one is when such a feeling or a thought happens to come to you. And the only exception that I would make is when it comes at a time when one is engaged; and it can happen that in the midst of all kind of activities of yourself—conversations with other people, or when you are working very intensely on something—that for some reason or other out of the blue sky the thought happens to come, the conditions may not be very good and you then should postpone it. But you should promise yourself that as soon as the conditions are a little different, that then you will make that kind of an attempt; so that the original reminder is not entirely lost, and that in not losing it, you will not wish to continue to be superficial.

Many times the thought or the feeling happens to be a superficial something that just strikes you, comes out of your memory, has no particular place than only as a memory which is recalled because of a variety of different reasons. And many associations which may take place and precede such a memory, are really not in the direction of Work; they just happen to use the word of 'Work,' and for me, if I want to use it, I have to change myself at that moment.

So, what should we introduce? When one happens to think—it comes to your mind—it should include then a conversion of the introduction of the real wish, so that it is not just a matter of a reminder and then in doing it, doing it simply because you happen to be reminded. Something has to be in between that what reminds you and the attempt you make. It's a consideration that has to be given attention, that when I'm reminded of Work, that when I then wish to change it into an attempt to Work, there has to be a wish; otherwise it doesn't hold together and I run the risk to keep on being or living a little bit further into superficiality.

The wish that must come right after this particular happening, or the reminder, is the wish to see oneself so that at the moment, then, when the thought comes it is connected with a realization of one's own existence; and, of course, then the wish should be to accept oneself as one is. That you now can call the task, because at the moment when I happen to think or feel, I have to do something then that requires real attention; and based then on the wish, I would like to make the reminder of that what I am doing as close as I can come to Simultaneity. So, when

the thought would come, I would say, “What am I doing?” If I mean that statement, it becomes serious. If I don’t say it, I may just gloss over it and continue with what I’m doing.

M1688

It was good that I come back from the coast to find out certain things that have taken place during the time I wasn't here. To some extent it was an extrapolation of what had gone on before; but then by introducing certain requirements or requests or suggestions, I hoped that that extrapolation would deviate a little bit from the line it would take naturally. And then when I look at it, when now it has happened, and I look back, I don't think it went that way. It continued and there was no new introduction of certain things that would have been caused exactly by the fact that I was away. One has to realize that these things, although mechanically predetermined, need not take place in accordance with mechanical law.

When one starts to introduce certain elements which are not mechanical, they start to influence that what is taking place and gives it a different direction, and that direction becomes Conscious. If you leave it alone, it is haphazard and, although it is mechanical and sometimes unpredictable, in the end it comes to the same thing because it stays on the surface of the Earth. When something is introduced that is consciously directed, which is considered beforehand and in which there is introduced something different, of an attitude of honesty and Objectivity, there is a chance that the mechanical line will be broken at a certain place and then take on a different direction going to a different kind of an aim. It's not always possible to say which aim, or not possible at all to say how long it will take, because one has to drag with one constantly, one's own mechanical behavior, and everything that pertains to that is tremendously heavy because our unconscious life has that kind of momentum.

That is why I talk about it to make you realize how necessary it is to introduce something different. I think the question of **Legominism** came up in one of the meetings. The **Legominism** is that what you introduce into your own life. That is the 'otherwise'. It is not changing conditions. That is just a little bit of nonsense because we live constantly under changing conditions. Whatever it is that you think, someone else thinks differently. They affect you. And the changing conditions, sometimes predictable or not, are not the kind of thing that will remind you to Work, unless there is an association with it. But **Legominism**, for oneself, means that you understand how you are in an ordinary way and have behaved and that, by extrapolation, you will continue in exactly the same way.

The **Legominism,** at a certain time when you consider it, is the introduction of something different that will make you, in your mechanicalness, deviate from the mechanical road. And you go forward then in a different kind of a surrounding, and of course that what is created might, exactly because of the **Legominism**, remind you of the necessity of introducing something that will maintain this **Legominism**.

A **Legominism** is an act of creation. And it is exactly that what is meant by the creation of 'I', because with 'I' present, **Legominism** is present. And that what is ordinary mechanical law does not function, not at that moment, and if possible, not for some time, if you keep on producing a **Legominism** in your ordinary, unconscious existence.

When I talk like this and last night, it is to call back to you what you must remember. In the first place, you must remember what you were when you were young. You must know how, at times, remembering your very early youth, you responded, you were alive and were uninhibited. Because there are certain memories that of course will linger with you. And you look back on them every once in a while, and you say that it would be nice if I could be young again in that sense. And then comes a tremendous quantity of experiencings in ordinary life, and we call them unconscious because they simply mean I am covered up, and that what I am originally is not visible any more, and it doesn't come out. As a result of Work, I look at myself totally - not just today. I see where I came from, and I know where I am, and then I want to say, where will I go? I take that what was not as yet impure, that what is life in my early life. Out of that I manufacture a **Legominism**. And when that is introduced, then there is a semblance and a possibility of returning to that what I was in Essence.

Try to understand these processes because you will, in an unconscious state, continue to remain unconscious. And a person does know how divided he is - sometimes in two, sometimes in ten different parts. All his life expressing itself in different directions: superficiality, what Gurdjieff calls frou-frou, a little bit of a nice coffee-klatch to talk about the weather or blue sky or all kinds of nonsense, enjoyable and simply satisfying for a very small part of yourself. And one can turn to it quite easily, because it is a groove in which one lives. The **Legominism** opposes that; it puts in that current a certain obstruction. It is when you make water flow down the hill, and as you are, when a little boy, interested in seeing where the water goes, you put a pebble in a certain place and it goes to the left. And you change it, and it goes to the right.

That is still using the law of gravity as a mechanical law, and understanding a little bit what will happen if you do this or that. When one uses a **Legominism** like an obstruction, one stands still. One comes to the realization that I am bound by extrapolation, and that I now wish to introduce something that will be not of more value, because otherwise I won't do it. If I'm not convinced that Work means more value to me, aside from the fact of following my responsibility inclination, and my loyalty towards God, that that what I will get, I will profit tremendously by, having a better insight in what I actually am. So that then, in the growing of this 'I', I can take that part of my life that I now remember , and is uncovered and can gradually become known to me when I continue to wish to seek for it. I can take it and I can manufacture a **Legominism** suitable for my purpose and for my life and for my idiosyncrasies, and for all my traits of character and I can change over into any type of the zodiac, if I wish.

You understand the question of differences between geocentric and heliocentric? We aim at God; we aim at the Sun; we aim at 'I'. God is too high; the Sun is too blinding, but 'I' us my feeling, and that feeling I wish to grow and deepen it. When I wish a **Legominism** to appear, I have a wish, I have a wish honestly, when I'm asleep, to get up, and to open my eyes. I have to be quite strong at times when I am inclined, in ordinary physical sleep, just to stretch a couple of times and stay there. And it takes a long time before one even opens one's eyes. Sometimes it is very necessary to know what to do at a certain time without any further thought, and that (I) become responsible for the impulse. You have to learn these things because some of them are not native to you. And I think it is necessary for a person to become an all-around ordinary idiot. When he is ordinary, he is simple. He doesn't have too many thoughts. When he is an idiot, he knows what his value is in the light, or when the Lord looks at him. And then, in that state, he is willing to ask for guidance for something that will get him out of that kind of a darkness, so that he then can go up the ladder of the idiots, in which each rung is an idiot up to twenty-seven, when heaven is reached.

Can I understand these things in my daily life? Can I live sometimes in Infinity? Can I really understand a little bit more about Eternity when I turn within and find that what is a real emotion? So when we talk about Work, I hope you understand that Work has to be there. When you talk about your experiences, you have to start almost with, "I have tried this and that. I understand Work to be this and that, and my results were this and that. And I still have a problem." I would almost say then we can talk. But if you don't really do that, there's no use talking. I would like to warn you: don't spend your precious time in chasing after certain things that have no value at all. Don't lose yourself in considerations of having a nice little talk-talk, considerations of your own environment, considerations of that what you are unconsciously, consideration of exchanges between people which are just not amounting to very much and perhaps ending up in the formation of a couple of committees, to have to bring out another report, and in the meantime Rome is burning. Rome. I may now talk - talk about food, and many governments are fiddling their time away.

We don't, if you want to know what you have to do about yourself, don't fiddle your time away. See what you can do that is valuable. Do it, small as it may be, poor as one is, positive regarding that what is the wish. Try to make it clear what you really want, so that you can distinguish and also know that when you're on the road, that you remember how you started and perhaps even what you ended up with. But that then that becomes a group. That is there, written over the entrance of the door at the Barn. I have not put it there as yet. You know we have a road at the Land on the West Coast, just where we go up to our Land. I've called it Anulios Road, because it is not official, but there is a sign there. And I hope that each person when he goes through that gate sees the sign and is reminded what is Anulios — don't fall asleep at the wheel.

I think there should be little symbols here and there, as much as you can stand. There should be aliveness, not only here and there — everywhere. Aliveness of the people, I say, with joy, to wish to live and actually make that life worthwhile not just monotony. Just make it something unusual, all the time, I say, introducing just a little bit of an 'otherwise', You know, a **Legominism**. Where are you going to get the little **Legominisms** for yourself? Introducing that what is a little different, like humming over an afternoon, and do that once in a while. Or shaking hands with someone — quite unusual. Like Gurdjieff tells about how to catch a ball. These are the little things that he

means. And these are the things that are carrying that what is a means for yourself to be reminded. How can you remain alive? How can you help each other? How can you not sit down and cry and let someone else sympathize with you? How can you stand up for yourself and say, “I’m going. I will help whoever I can but it was no question about me going.” Because there is something that is alive in one that I want to answer to, and I just don’t want to push it back and back and back again. I’ve done that already so many times. And many times I’ve made reservations and resolutions at the beginning of a year and for my birthday, and they didn’t last very long because this and that and there — oh, all kind of reasons.

Susan: When I'm by myself or go away on a trip - I feel responsible for myself in a way I don't with Jerry and I don't - I Work much better on myself and I know it has something to do with being with another person and then you have to face their reaction to the way you are, I also feel it has something to do with using the other person to avoid something and I'm not sure exactly, I'm not sure of that or what it is, how I do it, because I don't mean to and it seems to happen with things like not getting up and not wanting to, you know.

Mr. Nyland: You know it is different for different persons, and it also changes in accordance with the relationship. When a relationship is really one of enough understanding that you can talk about Work and that the other person can understand what you mean when you relate an experience of yourself and also that gradually such a person can accept you for whatever you are the same as he or she would have to accept herself the way she is. That is, if there is in a relationship the possibility of the acceptance of the other person as they are, it's a very good time to Work together. But when that isn't there as yet, it's very difficult, because one will find all kinds of excuses of not wanting to Work because of the other person.

Now when one is alone one is relieved for a little while of that kind of a presence and you might even say the influence which happens to be there and sometimes is not desired. When you are honest with yourself you will find that after some time - when you are by yourself you're rather limited in the stimuli that will affect you regarding Work unless there is such a tremendous desire in one that will not he extinguished, you become more and more dependent on someone else with whom one is close, or even lives together. It is quite right to be a little bit away and alone for some tine. During that time you find out what is your own, you also find out what is the thoughts of the other and the influence then on you and although you may not want to appear then because the other is there you can then act as if the other is there.

The relationship for oneself if one, take for instance Imitatio Christi you know by Thomas a Kempis, its a book in which a man is comparing how to imitate Christ and how to be, and constantly has in front of him a certain picture usually, for he was Roman Catholic more or less, a cross which indicates as a symbol as if there is in that presence, and in that presence one has to behave in a certain way. The advantages of a relationship is, when one is not present to each other, is to be able to create the relationship as if it exists,

and the more one does that the less one is affected by either being there or not being there.

That is the one side, that is the side when one is away. The other is when the other is present, and then there are many different ways by which that presence of someone else can affect you, and sometimes adversely. It depends if the other person is a little bit too critical and starts to tell you how you should be and particularly how you would Wake Up, you will resent it. If the other person can be as they are, without saying anything or doing anything, they are of very little use. And in between there is a possibility of another person behaving in a certain way that the manifestations become known and that sometimes in a manifestation one introduces a **Legominism** - that is really the necessity. By **Legominism** of course I mean that what is just a little different from what one would expect. It goes without words, it is a change of one's mechanical behavior by the introduction of something that is unexpected and doesn't belong there and because of that draws the attention to something that has to be maintained which is the reason for the **Legominism** to exist.

In the relationship between people it is sometimes very subtle and sometimes you can say the other person happens to be also human and is not always in control of his movements. And there may be sometimes involved different kinds of ordinary relationships on the basis of which there may be such a wish on the part of the other to help or to do something for the sake, as one says, for the other so that he forgets that it is necessary only to create conditions in which the other can grow. Conditions which are created, can never be pushing. They have to be conditions in which the other person can grow, I've said many times as if it is in a vacuum. And that's extremely difficult because even if one tries, it is usually interpreted, if it is made vocal in any event, that it becomes something that is pushing, when in reality it isn't. It is only to hold up certain ideals in front of the other person hoping that they will see it.

Sometimes the least little bit of a gesture of a certain kind, which can be established at times when one is not involved neither in Work, nor in each other, when one can talk about Work and the necessity of it in an ordinary common way and when both would admit that there is no argument. The least little bit of something in which one, let's say, places one's hand on the table which may be known for the other that it is that, and it has a meaning. I've told you once, perhaps, or have mentioned it, driving a car with someone else, there can be an understanding, and I do not know if I mentioned it, all I did was to put one finger over the other and that was all and it was enough. Now of course

that presupposes that the other person, particularly in an intimate relation has to be very sensitive and when they are not sensitive it works the other way because then it is resentment.

One must never talk about Work when the other might be resentful or might become resentful. One only should talk when the conditions are right and then one can really help each other because both can agree in the aim that is not between two people, but the aim that is for both far away. As soon as you can - out of your different ways of how to talk or how to create, even, conditions - can eliminate the personal element, as soon as you are able and can be able to represent in whatever manifestations, one's Inner Life, the aim is not anymore of this Earth as it were, because Inner Life is on the road to the possibility of reaching, I call it now simply, Infinity, which is too big a word, but it is something which is far off as a desirable aim. And the aim of course has to be in contact with possible Objectivity or possible lightness.

There is one thing about all of this, never to lose patience, because if one becomes, because of impatience a little irritable, it again works the other way. There is another point however. How can one see each other? How can one really realize what a person is. Only when Life is expressed, so when there is a manifestation in which life force is expressed it can be useful. Sometimes when one is drunk, it can be expressed in that form of behavior. And sometimes when one is raving mad it can be expressed, and these are conditions which one has to face once in awhile and not get out of their way. It's very good sometimes in ordinary life we say to let off steam, but sometimes its very good to get so mad at each other that then at that time one really sees what is meant, and Life comes out and on the basis of that there is a chance really to be Awake, and that helps.

Susan: What you just said about creating conditions for someone else. It's as if what you were talking about last Sunday about expressing something through an action…

Mr. Nyland: Sometimes. It's not always that, because if it's an action it may not always be understood. Creating conditions for someone else is really much more. It's to be able to make such conditions which you understand in which the other could grow. So it is much more than just being, it is actually the creation of something in which, knowing the other person psychologically, they would have to respond in a certain way, and you hope then that because of that, that they could have a chance to look at themselves.

Susan: Then you'd have to know how they would....

Mr. Nyland: Yes, one has to know where the other person lives, and that is the difficulty, because I assume always that what I know and what I think is right, is right for someone else, and of course when one starts to insist on it there's much more objection and rebellion. So that's why I say that patience is necessary, because one nay not always know particularly when the person has an entirely different kind of a background, you may not know how they are, and what they are, and whatever there is, there has been in their lives. It may take many, many years to find out. It's the same as with a child. You surround a child with beautiful colors, you don't have to give it to them, it is in the surrounding so that the impressions they feel are colored in that sense. You surround a person with books of a certain kind without telling them, read them. You almost by the way remark about the weather and then let it go and perhaps such a person will go to the window and look out. There's sometimes in the change of the voice, that it is possible to draw attention to it because it is a little different and it may be meant for the other person, but I say, by the way.

Susan: That's what I meant. If I do that kind of a thing sometimes I do it for myself also and…

Mr. Nyland: You will always profit by whatever you do like that. It's always because the fact that I want to do it for someone, and I have to put myself in a certain state trying to find out what is right, always helps me. To the extent that I understand someone, to that extent I ought to be flexible enough to create a condition for such a person, and the difficulty in that is that I, in my own way, am limited, and sometimes not flexible enough to create such conditions. So it's a very difficult problem. It is not only that you know what the other person is and what really should be desirable, but it is that you are able to create it. In that way again like children if they ask questions you have to answer them, and there are many questions you cannot answer. So in that case father and mother get the Encyclopedia Britannica and can answer the question the next day.

You all know, that in buying the Barn and in taking the responsibility for all the different things that we have been doing since, that that what is used as money for buying it is partly cash and partly mortgage. And that everything being in my name, I have a responsibility for that, and I feel it strongly enough so that I wish with all my heart to try to settle all affairs, including final payments of mortgage before I will die. So that then, what is left is the Barn and the different directions in which we work, complete and clear and free of debt. So that I don't leave the kind of an inheritance which requires further responsibilities on the part of any one of you. But that it is there, freely left to you, complete as it is at that time; as complete as we then could have made it. But without any encumbrance. And that then each person could feel free to help maintain it further, without being burdened by a debt. That is the real aim. And I would like to make this whole enterprise very much like a going concern. And it is for that reason that we have spread out - it is one of the reasons that we have started different activities which, at present, I don't want to enumerate. But, where, if they function correctly and if they have their particular branches in the outside world, there is a possibility of actually making them profitable, and that with the arrangements that I have made, that then a certain sum of money would flow back into the fund for the maintenance of the Barn and could then be used to maintain your organization of groups, as they are now.

So that, again, it is not a burden on you, but that that what could continue to exist would be self-sustaining, and that the proof of Work in life could then become quite obvious that there is a living organization of some kind which has in itself, life enough to wish to continue to live, and that each person who belongs to that kind of a groupings of people could profit by the fact that something tangible exists. It is really necessary to see why it is necessary to have something tangible. Because we are so dumb. We are not educated to be able to understand reality of an imagination. One can go by it every once in a while and living in a certain admiration of that what doesn't exist. But when a man is still a human being on Earth, he still has a sense - one of the five - which we call touch, or sight. And that to such a great extent he will remain dependent on the functioning of his five sense organs. And that then when he can see the Barn, and he can touch - and in the ordinary sense - feel the existence, and then with his brain can understand a little bit of the activities and what is going on in the utilization of talents within ourselves. And to be able to produce certain things in the outside world, which are being paid for in a certain way, with benefit for those who take the responsibility, and

I hope ultimately will enable them to continue their life in a professional sense; that then, that what is the edifice as a whole and the totality of what we have tried to do is actually touchable and becomes then, clearer - exactly the same as the ideas of a book become more tangible when they are published in a book form.

That what has gone on by communicating from father to son, in a certain way and as Truth and has found finally, a certain resting place in people who then perhaps even have written about it. It did require a great deal to be able to communicate from father to son, from one generation to another, without violating the Truth, and it was necessary, if that were done to introduce what Gurdjieff calls a **Legominism** - that is, something that reminds one. So that it is not just a little bit of a flow, automatically flowing from one generation to another. But when the generation which is next receives material, that there is something that arrests them, and that they will not take it just mechanically, but that it has to be reconverted in the next generation, so as to receive more life, and then, with that Life they have then the ability to communicate, it to the generation after them. That's the purpose of a **Legominism**. That would be the purpose for us, if we only were growing up a little faster.

The **Legominism** of that kind should exist in people in their behavior. That is, they should already in their behavior be so different, that even from the outside it would become noticeable, but for them themselves, knowing about the **Legominism** would renew constantly in them the wish to want to continue to Work. And I have considered that every once in a while. I've even considered burning all the Tapes. Because I do believe, that if it could be in existence as something that really could stay alive, because of these what Gurdjieff calls 'otherwises,' it would be preferable. But I have my doubt. And I do not wish to take that kind of a chance; because I do believe that that what we are talking about is precious for the salvation of man. I believe that that what Gurdjieff has formulated and given is of the utmost value in the life of each man. And that perhaps few can take it and can actually live in accordance with it - or at least make attempts. Even then, that for them it may not be possible to establish within the short lifetime that is still allotted to us.

And I'm not talking now as an old man. I'm talking now as someone who has a little experience, and who knows a little bit about the common failures of unconsciousness. That I have my doubts that even in the little time that we have tried to Work so far, such a thing could be accomplished. And for that reason, that what we wish to maintain has to be helped by a few supports,

and tapes, may be of help, activities commercially established with the Barn as a center and the roots may be of use. And that, of course, I hope. You will not be able to live by the memory of me. You will forget. It is not that every once in a while you will not think about it. But you will not remember clearly, unless at the present time you Work. And it is there for that reason that we talk every time, every meeting about the necessity of Work on yourself, so that you will not forget what is the means of retaining within yourself this kind of knowledge, and that then when you try to apply it, that your experience will become such part of you that it is not the memory on which you have to depend, but you can then depend on your life and on your behavior. Because the memory of that what you have experienced is quite different from the memory of what you have heard. And if you only could realize that the time of course is short, and that although you may have some means of remembering certain ideas, it is not enough. Not even tapes will help you. And I would say, not even activities of the Barn.

That what will help you is the contact with your own Magnetic Center. I mean by that, when the essence of your inner life can be touched, when there is something in you that becomes then as a result of that what is touching, indelible and permanent for you, then you will be able to continue. When that what is your life of your inner life can be touched, when you become conscious of that, the result of that will be a conscience within yourself. And your conscience, when it is written on in indelible ink will give you the chance to continue with your Work.

It is time that you must realize that. It is time to know that you must not be foolish - that you must be quite honest in knowing what you are capable of, and that there are many human failures, also in yourself. That it will take a great deal of your energy. It takes much more of your wish. It takes really - devotion. And, although I know that it is difficult to be devoted, and although at times one feels that you want to leave everything, and just concentrate on Work at the Barn, it is not right either. Because if you wish to Work you need outer life. And you first must establish in outer life a certain condition for yourself in which you can live and with which you become familiar and which then will start to yield to you, that what is ordinary maintenance for yourself. Do not become too soon too intently involved in this Work. Keep your head on your shoulders. Make sure that your feet remain on the ground. But Work all you can and at the same time attend to everything that belongs to your unconscious existence. Never neglect it. Gather as much experience as you are capable of. But be honest in that kind of experience. And if you possibly can, don’t repeat. The variety of different experiences I have had is simply when I

was finished and I knew it, there was no reason to continue. And so I went somewhere else. There is no reason to overload yourself too soon with too much knowledge that has no more value. There is no reason to bind yourself too soon in an unconscious way. Try to remain as long as you can, free. Even if you take on obligations, fulfill them. So that, if necessary, and having fulfilled them you can leave them because you have done what you should have done.

M1233

There is a little bit of somebody who sits there in front and who probably knows your roles, your lines, and perhaps at times is a little bit loud about it, and even the audience can hear what is the reporter there. That is your Conscience. It tells you the lines it can read, it can remind you, it can at times actually help you.to overbridge because your forgetfulness, you're really not capable as yet to retain many truths of Eternity in your heart. If you could learn that. If you could learn your role, if you could learn in such a way that every day you place, you introduce a new **Legominism**. This brings for you the interest all the time, a little different, never to play the same. never to play on a piano the same piece, in the same way, but always introduce something different in the form of a little melody, or in the form of a touch, of the use of a pedal when it happens to be a piano, or a little bit different cacaphonical note in the chords, or that what is required for rhythm, or that what one knows and letting it sing through in a certain way, this way, and the next time a little note that is this amount, but it is something that makes it different, and it makes you sit up and listen, and the listening is done with your Consciousness.

That listening belongs to your understanding. And then you say "Oh; thank you, I forgot, thank God I am reminded." This is the effect of the play on one when you see it. The fact of how you, as you play, you look at yourself as if you're an audience, you look at yourself, and then seeing it from the outside world objectively you create the audience as being 'I'. And the 'I' is impartial to you, all it wishes is for you to act. And it has benevolence because at the end, when you have done your best it will applaud but the applause of 'I' is worth thirty-thousand times more than anyone who is in the audience unconsciously.

M2252

I pray to God, and I say, "Help me God. Will you tell me what is right, will you tell me what is your will? So that then I can adjust myself and do it because I'm perfectly willing to die. I'm willing to give myself up if that is your will, if that is necessary for this kind of life and this life span. It is all right because why should I dwell any longer on this Earth when it is not necessary?" And still I keep on breathing in my prayer, and I say, well, God, maybe he doesn't hear me. Maybe he has some other purpose, maybe he doesn't want to hear me now. Maybe he thinks that it is necessary for me just to continue the way I'm living, and to have this kind of infliction, this difficulty, this what I have to overcome so called, because in accordance with ordinary affairs of ordinary life I would like to have this, I would like to have that. Like I buy things, like I put certain electric light bulbs somewhere, so that I can see better. That I buy clothes so that I can go out and meet my friends — that I can buy a little food that feeds me and sometimes even the little luxury mixed with it, in order to be good for my body or that I want my friends so that they can tell me that I'm alright and that I'm not on the wrong road as yet, and that it is not so bad when I lie every once in a while or appear hypocritical because they are so understanding, they know me because they are my friends.

And then my enemies and those I don't really care for and I don't want to see them, and I don't want to have anything to do with them and then God says, "But why"? Wouldn't it be good to have friction? Wouldn't it be a marvelous thing to make friction in nature, just as easy as that, so that then there is energy for you, because you cannot make all the energy which you require by just eating and sleeping and drinking. There's only a certain amount available for your body. You cannot have more than actually can be produced by the different molecules and the different organs of yourself, and although, and this is what God is saying, "I know well enough how you misuse it, and how really you're not careful enough and you don't pay enough attention to it, and there are certain things really that you don't need and you still spend the energy on it, and you keep on talking, and you feel angry and you want to express it and you tell so and so this and that if you wish "

All of that is perhaps energy that could be used; but look, it is so easy to make energy. Just do the things that you haven't done, and do them because you avoided doing them, and make a little friction because of that, and do certain things not habitually, but see if then in doing it a little differently, it might give you an idea that it is done for a certain purpose. And maybe if we know what is meant, we say, "Oh, yes, I know the purpose. I know why I changed my habits. I know why I want to think a little differently from usual,

why I even call it a **Legominism** for me, because it should remind me." "Remind me of what?" again I ask. And I say it reminds you that you are alive. It reminds you that you should have an aim. It should remind you that whatever energy there is that you spend it correctly and not only for yourself, and not only for your own little world, because after all, what is your little world? It isn't worth very much. You are living in the neighborhood of others. You have definitely an obligation and a relationship with them. Why don't you attend to it? Why don't you take care, that you are really not only normal but that you, a little bit, let's say, lean over backwards? Why don't you ask God, "Who will I now go to and what should I do for them? And can you tell me what is necessary for them so that if I can do it I wish to do it, because a little bit of the energy which is otherwise spilled over and not used right . . ."

You see this is here, is where exactly where the perseverance comes in, where my wish for wanting to persist; persistence is really the word, because if I say 'insist' I'm selfish. I only see myself. It is right when I am by myself, when I want to develop my muscles, when I want to build a house, when I have relationships with ordinary people, sometimes it's necessary to insist, but when I want to persist, I ask God, "What is your will? What is it I must do for them; for one, for two, for my father and mother, for my family, for that where I have an obligation, for that what I am working with, why I work the way I do, in what kind of an aim?" If it is right for us, many times an activity, what is there as a persistence necessary to continue with this, that day after day until I finally know that is the right road, or I must ask constantly what is now to be done for this day when I Wake up and ask, and that's my prayer - "How will I be" I ask God's help.